

Sermon of reproof
and taunce.

*A very godly and
profitable Sermon, pre-
ached at Lee in Essex, by Ar-
thur Dent, Minister of
Gods word. And publi-
shed at the request
of sundrie Godly and
well disposed per-
sons.*

1581, the 7. of March.

Isaiah, chap. 2. ver. 8.

They that waite vpon lying vanities,
Forake their owne mercie.

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Harrison, and are to be sold
at the signe Greibound
Pauls Church-yard.

1581.



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To the Reader.

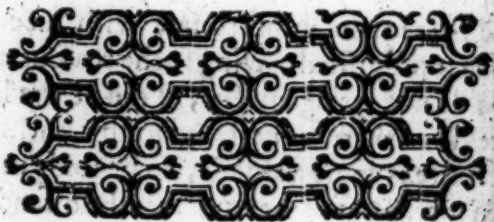


Lthoug I was moſte vn-
willing that this poore Ta-
lent and trauaile of myne,
ſhould euer haue bene bro-
ched abroad, and come to
light: both becauſe it maye
ſeeme as a Candle lighted at noone day: as
a lſo becauſe many other mennes doinges
might more worthely a great deale haue
ben publiſhed, and committed vnto letters:
Yet becauſe diuers which heard it preached
with a liuely voice, were very inſtant, yea,
and more then importunate with mee to
haue it publiſhed, vſing ſuche reaſons as I
coule not well gaineſay, I did at the laſt
yeelde to their requeſt, and ſo this vntime-
ly fruite is come abroad, to be ſolde in o-
pen markettes. Let no man be offended
that I haue not ſtrained my ſelfe to flye an
high pitch, to ſome out the froth of mans
wiſdome, and to make a great ſhew of lear-
ning, by blowing the bladder of vanity, till
it burſt with ſwelling. For that is not my
vie. I ſeek eſpeciall the ſaluation of the
A 2 ſimple;

To the Reader.

simple and ignorant, and therefore stoupe
downe to their reach and capacitie. There-
fore I beseeche thee gentle Reader, accepte
my good meaning: Reade this with-
out preiudice, like it as thou
profitest, so shalte thou
haue praise of God, &
comforte in thy
conscience.

A.D.



of Repentance.

The Text. Luke. 13. 5.

*I tell you nay: but except you repent you
shall likewise perish.*



The occasion of these wordes of our Lorde and Saviour Iesus Christe, was because there were certayne that shewed him of the Galileans, whose blood Pilate had mingled with their owne sacrifices: That is, murdered them as they were sacrificing: and so their bloude was mingled with the blood of the beastes whiche were sacrificed. Those men therefore, though that these Galileans were greater sinners then all other Galileans, because they had suffered suche thinges. And that those xviij. also, vppon whome the Tower in Siloam fell and slue them, were sinners aboue all men, that dwelte in Hierusalem. Wherein they did vtter a secret corruptio naturally ingendred in all men, that is be- rie sharply to see into the sinnes of others, & severely to censure the: but in the meane
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while to flatter themselves, & to bee blindfold in seeing their owne sinnes. For these men thought, because the like iudgements did not fall vpon them, therfore they were safe inough, they were not so great sinners but rather highly in the fauour of G D D. According as many doe falsly suppose, that those are alwayes the worst sort of people whome God doeth moste strike, and presse with his punishing hande, hauinge forgotten that God doeth not keepe an ordinarie rate here belowe, to punish euerie man as he is worst, or to fauour and cocker him as he is best, but onely taketh some examples as he thinketh good, for the instruction and aduertisement of all others, and to be as it were looking glasses, wherein euery man may see his owne face, yea, and his owne cause handeled, & that God is a seuerer euenger of sin, that all men maie learne by the example of some, to tremble & beware, least peraduenture they bee worthily constrained to keepe their owne turnes, and to knowe what they haue deserved. These men whiche broughte these newes to our Sauour Christ, had not taken forth this lesson, wherevpon our Sauour is iustlye
occasion

of Repentance.

occasioned to correcte their erroneous, and
unister Judgement, and to teach them that
they must not reioice at the iuste punish-
ment of others, but rather to be instructed
thereby to repentance.

And further to signifie, that God doeth
not alwayes most punish the most noto-
rious offenders, as Furtherers, Thieves,
Robbers, Whoremasters, Blasphemers,
Quarrellers, Scoffers, and such like, but
reserueth them vnto the iudgement of the
greate daie, and as it were satteth them a-
gainst the daie of slaughter: and therefore
he answereth them negatiuely, and sayeth
nay, or not so, but excepte you repent, you
shal all likewise perish: as if he should say,
are you of this opinion indeede, that onelie
monstruous Sinners are punished in this
worlde, & others let alone: or that the Ga-
lileans, and these eightene vppon whome
the Tower in Siloā fel, were greater sin-
ners then all others? Or doe you thinke
because the same Judgements haue not
light vpon you, therefore you shal steale a-
way in the darke, & escape the Judgement
of God? No, no, you are decepted. For I
saie vnto you, that, except you mourne and
lament

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lament for your sinnes, and fall to some agreement with God in time (you I say, euen you whiche are so readie to condemne others, and iustifie your selues) shall not onely perish with the like iudgements in this presente worlde, but be euerlastingly condemned in the worlde to come. So that our Saviour in so saying, doeth thunder downe a moste dreadful sentence vpon all our heades: for he concludeth and setteth it downe, that all men lining vnder the face of the earth, whether they bee highe or lowe, rich or poore, young or olde, noble or vnnoble, learned or vnllearned, simple or politicke, of what estate, degree, and condition soeuer they bee lining, and dying without repentance, shall perish and bee damned in hell life for ever. The Scriptures are full of suche Thunderboltes: Iohn. 3. 18. Hee that belieueth not is damned already. And 2. Cor. 13. Verse. 5. Prooue your selues whether you are in the Fayth, examine your selues. Knowe yee not your owne selues that Iesus Christ is in you, except yee bee reprobates? Where the Apostle flatly setteth downe, that all those whiche haue not Christ dwelling in their hearts by faith

which

of Repentance.

which is the household lister of repentance,
are no better then reprobates, castawayes,
and condemned persons. But because the
most people in those dayes are grosse de-
ceiued in repentance, both concerning
what it is, what it meaneth, what it wooz-
keth, what bee the qualities, & conditions
of it, which be the causes, and which be the
lets and hinderances, and also why, when,
and wherefoze we should repent. Therfoze
I haue in p̄sēt intent to teach first what 1
is repentance. Secondly, which bee his 2
qualities and effectes. Thirdly, when wee 3
should repent. Fourthly, wherefoze wee 4
should repent. And last of all what letteth 5
vs from Repentance: which order, and
methode of teaching although some maye
mislike (as indeede with me it is not ordi-
nary,) yet considering the matter I haue
in hand, I thinke it not inconvenient. But
the matter. Repentance is an inward sor-
rowing, and continuall mourninge of the
heart and conscience for sinne iopned with
fayth and both inwards, and outwarde a-
mendment: Inward I say in chaunging
the thoughtes and affections of the heart:
and outwarde in chaunging the woozdes,

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and workes from euill to good. This repentaunce no doubt was in Dauid, who whē he was couerly reponed by the prophēt Nathan, and his sinnes laid before his eyes, did not stubboznlly defende them, and so instle against God: nor yet secretlie excuse them, and daube them ouer, but cryed out in the bitternesse of his heart: I haue sinned, and therupon made the 51. Psalm. A Psalmie indeed full of dolour and heaviness: wherein the Prophēt bewayleth his falles, lamenteth his sinnes, and praieth euen for a newe heart, and a newe spirite, newe thoughtes, newe affections, newe purposes of amendment of life. So that in Dauid we maie see an inward sorrowing, a lasting griefe (as the booke of Psalmes doeth euerie where declare, whiche layeth him out as it were in an Anotomie) yea, and greate reformation, both in inward, & outward sinnes. Here therefore beholde what is Repentaunce. Likewise S. Peter through infirmity hauing denied his Lord and Mayster Christ, and being punched of his owne conscience, & wakened with the alarm of a poore Cocks crowing, went out of the Courte of Pilate with a beaue

of Repentance.

heart weeping bitterlie, & euer after stout-
lie professing Christe even vnto the death.
See then what is Repentaunce. The Pro-
phetes in the olde Testament exhortinge
p rebellious Jewes vnto Repentance, vse
commonly an Hebrew verbe which signi-
feth turne ye, or retorne yee & come backe
again, by the which Metaphoze is meant,
that like as a man that is strayed farre out
of his way, must turne quite backe againe
the contrary way: So those y haue stray-
ed from the wayes of Godlinesse, to the
way of sinne, must come backe againe, as
fast as euer they went forwarde, & altoge-
ther change the course of their life: so that
Repentaunce is an earnest turninge vnto
God with all our hearte, soule, and minde.
Saint Iohn Baptist, and the Apostles in
the Newe Testament exhorting vnto Re-
pentaunce, vse a Greeke worde which sig-
nifieth a chaunging of the minde after-
warde, or afterwitte, so that those whiche
through their follie & want of former wit,
haue slipped into the deepe pit, and dan-
gerous gulfe of sinne, when they come to
themselves, & haue recovered their wits,
will bee wise afterward, & take heede they
neuer

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neuer come there againe according to the
 Proverb: The burnt childe will take heed
 of the fire. By this time I hope you see
 what is repentance. It is not euery sor-
 rowe, but sorrowe for sinne, not for some
 sinne, but for all sinne, not for an houre, but
 for euer, not for a day, but continually, not
 for a week, but as long as we liue. Some
 thinke euery sorrow is repentance: but so
 should worldlings repent. Some thinke
 euery litle paine for sinne is repentance:
 so should Pharaoh repent. Some thinke
 all weeping and lamenting for sinne is re-
 pentance: so should Esau, Judas & Caine,
 repent. Some thinke euery litle humbling
 of our selues is repentance: but so should
 Achab repent. Some thinke y good words,
 and good purposes is Repentance: but
 so should euery sicke man repent. Some
 thinke y reformation of words and deeds;
 is Repentance: but so should euill men
 repent. Some thinke that crye God mercie
 is repentance: and so should euery soole
 repent. You see therfore how many are de-
 ceiued in repentance: but if you will see
 what it is indeede, looke backe to y which
 hath beene said afoze. For hee that will re-
 pent

of Repentance.

pent in good earnest, must not hang down
his head like a Bulrush for a daye onely,
and so haue doone, no2 crie from the teeth
outwarde, Lord haue mercie on me, and so
away: but he must make a back reckoning
with diligente consideration of his former
life, As did the Prophet David, P sal. 119.
ver. 59. I haue considered my wayes and
turned my feete vnto thy testimonyes.
So must euerie one that meaneth to repēt
sinke aside into some corner or out place,
that there hee may haue roome enough to
beate his owne conscience, & to make his
heart smart for his sinnes, by aggravation
thereof, & weighing all the circumstances,
as in the 9. of Daniel: The Church of God
confesseth her sinne, not lightlye but with
woonderfull great exaggeration, and hea-
ping of one thinge to another. So that it
is not enough to say I haue sinned, but to
say I haue most traitrouslly sinned, I haue
most obstinatly, carelesly, and rebelliously
sinned, I haue most rously offended in such
a place, in such a houre, in such companie,
in such a day. In suche a corner in the
darke I committed adulteric closly, when
I thought none had seene mee: In suche a
chamber

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Chamber I defiled my neighbours wife:
mine owne conscience doeth accuse me of
it. In suche and such companie I haue
bene dronke, I haue spoken and railed a-
gainst Gods worde, I haue mocked the
preachers, I haue spared no othes, nor fil-
thy speech, and now O Lord, Worde, what
an vgly monster, and wretched villaine
am I. Were I stand befoze thy presence all
naked, blinde, wounded, poore, wretched,
and miserable, hauing deserued a thousand
damnationes, if thou shouldest enter into
iudgement, and trie the lawe with me.
Therefore I beseeche thee shewe pitie, and
compassion vpon me. Anoint my woundes
with the oyle of mercy: restore mee my
sight, cloath my nakednes, enrich me that
am poore, strengthen me that am weake:
helpe mee that am fallen: oh bid me not
farewell. The infant ouercometh his mo-
ther with crying, the child his father with
weeping, & the seruauant his master by en-
treaty, & will not y be intreated O Lord:
Thus I say if enerie man would speak in
his conscience to God, & thus narrowly or
more narrowly, examine himself, vndoubt-
edly he were in the way of repentance.

But

of Repentance.

But alas it is a worlde to see how the blinde Buffards, and crooked cancrewoꝝmes of this worlde, go alwye from this rule, deceiuing themselves with the bare title and naked name of repentance. Many in deede can talke of it: but few walke it it. Many speake of it: but fewe seele it. Many describe it: but fewe know it. It is hidde and locked vp from the worlde, and reuealed onely to Gods children. Many think they haue caught it, when they haue but the shadow of it. It is so high that few can reache it. It is so deepe that few can come to the bottome of it. It is so narrow that fewe can pearce into it. So wide that few can comprehend it. So slippery that fewe can holde it. So secreete that few can finde it. Wherefoze my deare bꝛethren, I beseech you let vs pray vnto our God, that hee woulde reueale vnto vs this mystery which is hid from the world, that we may truly see it, and know it, find it, & seele it to our endles comfort, through Christ Iesus: which grace he graunt vs.

But now to the seconde point concerning the qualities, and fruites of repentance. One speciall qualitie of repentance

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is alwayes to bringe with it remission
sinnes: for where true repentance goeth
before, there remission of sinnes muste ne-
cessarily folowe after, not that repentance
deserueth remission of sinne: but because
where God worketh repentance, there hee
pardoneth sin because of his promise. As
in Ezech. 18. 27. When the wicked tur-
neth awaye from his wickednesse that hee
hath committed, and doeth that which is
lawfull and righte, he shall saue his soule a-
liue. And againe, Esay. 55. 7. Let the wic-
ked forsake his wayes, and the vnrighteous
his owne imaginations, and returne vnto
the Lorde, and hee will haue mercy vppon
him. So here we see to whom forgiveness
of sinnes, and the mercies of God belon-
geth: Namely to the penitent sinners, to
those that leaue sinne, and embrace Godli-
nes: to those that forsake his owne wayes,
and imaginations, & turne vnto the Lord.
And as for such as walk on in their owne
wayes, and follow y^e delightes of sin with-
out any sorrow, or purpose to leaue them,
they haue nothing to doe with the mercie
of God: & though Iesus Christe had suf-
fered an hundred deathes (which could not

of Repentaunce.

bee) yet shal no vnpenitent sinner haue remission of his sinnes by his death, nor any other benefites of his Passiō, for they belong onely to his Church, and chosen people here vpon the earth. He therefore that is not of the Church, he that is not grafted into Christ by fayth, he that is not a member of his mystical body, can inioy nothing by Christs death. If any man abide not in me, he is cast forth as a braunch, and withereth, and men gather them, and caste them into the fire, and they burne. Iohn. 15. 9. We reade in the 29. of Deuteronomie, Howe God barreth all Tabburne sinners from his mercie, and doeth most terrible shute out against them. Hee that heareth the wordes of this curse, and blesseth himselfe in his heart, saying, I shal haue peace although I walke according to the Tabburnes of our owne heart, thus adding drunkennesse to thirste: the Lord will not be mercifull vnto him, but then the wrath of the Lord, and his iealousie shall smoke against that manne, and euery curse that is written in this booke, shal light vpon him. So that God saith playnely, hee hath no mercie for such as walke in the wayne

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delighted

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delights of sinne, and in the stubbornes of
their owne heart, adding drunkennelle to
thirst, that is one horrible sin to another.
Yet for all this it is a wonder to see, how
blind wormes of this earth deceiue the
selues. For they thinke whatsoeuer they say,
whatsoeuer they doe, be it good, be it euill,
whether they repēt, or not repent, yet they
shalbe saued by Chzists death, as thogh they
would make it a bawd to their sinnes, & so
worke that villany against Chzist. I hope
to be saued by Chzists death, as well as the
best of them all sayth some. But where is
thy repentance thou miserable wretche?
Dost thou thinke that Gods mercy is
common to all? and Chzists death a bawd
for thy sinnes? No no, when it cometh to
the vpshotte, thou shalt stoppe shorthe. For
it will proue farre otherwise: for thou shalt
finde Gods mercye turned into Justice:
and Chzistes death into Wormewood: be-
cause thou hatedst knowledge, and choo-
dest not the feare of the Lorde. Thus you
see my deare brethren, that Repentance
must needes go before forgiveness of sin-
nes, & where it leadeth not the way, there
the gates of Gods mercie are shutte vp,

of Repentance.

and this is the first qualitie of repentance. It hath also another condition and that is, to alter and chaunge men from that they were before, not in the substance and proportion of the body: but in the qualities & conditions of the minde. For whosoever hath truly repented, you shall by and by see a moste marueilous, and wonderfull chaunge in him, so that he will not doe as he hath done, nor speake as he hath spokē, nor companie as he hath companied, nor play the good fellowe (as they terme it) as he was wont to do, nor runne to the same excesse of riot he was wont. And this is it that amazeth the world, and causeth them to bristle and some at the mouth like wild Bores, and to speake euil of them that are turned vnto God. For the worlde loueth his owne, and cannot abide that **G O D** should plucke one feather frō his **W**ings. But repentaunce doth violently pull men out of the clauwes of **S**athan, and chaunge them from the conditions of the world, for it maketh of proude, humble, of hurtfull, harmelesse, of cruell, meeke, of **W**olues, **L**ambes, of **L**ions, **S**heepe, of adulterers, **C**haste liuers, of **D**unkardes, sober men,

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of Swearers, reuerent speakers, of Haters, Louers, of Despisers, Embracers, of Scoffers, followers, of Earthly, Heauenly, of Denils, Saindes. All this worketh Repentance. Paul travelled towards Damascus, a Woolfe, a Persecuter, a bloodsucker, an hater, a despiser: but ere he came there, he was quite chaunged, and cleane of an other mind. So mighty was he that met him by the way: When Iesus Christ sent downe the holy Ghost vpon his Disciples, according to his promise, there were some scoffers at Hierusalem, which mocked and said, they are full of new wine. But the same men cryed out by and by after, men and brethren, what shal we doe to be saued. Here was a moste wonderful and sodaine chaunge. See then the force of Repentaunce, when God striketh it into the heart of man, and driueth the nayle to the head as they say. It effecteth that which all the wisdom and policie of man, is not able to bring to passe, no when they haue prodded hether and thether, and hidde their heades together, and sought at the corners of their wits, yet can they not tell which way to turne their hande, or where

of Repentance

where to begin to chaunge the heart of a man, and so conuerter him to God. Therfore Repentaunce is stronger then all the whole worlde, and woorketh that whiche all men with their naturall wittes, fine heades, and deepe deuises can not compass for the conuersion of a Sinner, is a woork of supernaturall. Here then we haue a glasse to beholde our selues in, whether euer we haue Repented or no. For if wee find not this change and alteration in vs, we haue not repented, and so consequently remaine vnder Damnation. Therefore, let euerie man looke vnto himselfe, for marke how much he is chaunged, and altered from his former euill wayes, so much hath he repented. And he that is the same man he was thre, foure, eight, nay thirtie yeares agoe, surely, surely, hee hath not repented, and therefore abideth in damnation. I maruell then howe those menne, which neuer felt anie change, or alteration wrought in them, nay, whose consciences tell them, that they are not chaunged, ne knowe what it meaneth, can haue any hope of saluation: Unless peradventure they beleue not this doctrine, or think it to

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be false. But I will sende ouer these men to suche as haue bene in the like case they nowe are, and yet thought they might doe well enough for all that, although both blinde in Iudgement, and corrupt in conuersation. I haue knowen and doe knowe men, which befoze their conuersion, and inward chaunge, were counted as honeste men, as euer brake breade, and as substantiall men as any coulde bee, as true Dealers, vpzight liuers, & good housekeepers as any of their neighbours, yea, and they had the same opinion of them selues too: And yet notwithstanding when they haue felte Repentaunce workinge this chaunge and alteration in them, through the power of the Spirite, at the preaching of the word, and when they haue had new heartes giuen then to discerne better, and newe eyes to see better, as men come out of a dampe, haue wondered and marueiled at the palpable and grosse darknesse they were in befoze, and haue burst forth into these wordes, that they woulde not bee in the same case they were afore, no not for all the worldes goodes, for if they should haue died in that case, they were sure they shold haue

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haue bene damned: But I pray you what
case were they in before, were they not
good honest men, & well accounted of, and
honest liuers, and well taken wheresoener
they came: Surely they were so taken in
the world, but nowe they thinke far other
wise of theselues, their eyes being opened,
and their Iudgements enlightened, for
nowe they see that they saue not before,
nowe they vnderstand y God condemneth
many, whome the worlde iustifieth. We
thinke this example shoulde make civil
and worldely men see and suspect them-
selues, and knowe their owne miserie be-
fore God. For these men were as good
as they before their conuersion, and yet af-
terwarde confesse y they were plunged in
the Bottome of Hell, and drowned in the
deapth of Damnation. Ye that hath eares
to heare, let him heare, and he that hath
eyes to see let him see: For if menne wil
still smother them selues for all this, that they
shalbe saued without feeling any chaunge,
or worke of repentaunce;

It will cost them full deare in the ende,
for Christs wordes will proue true, that
whosoever repenteth not shal bee damned,

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that is, whosoever doeth not feelee in him
selve what is Repentance, and find in him
selve the qualities thereof that he condem
ned. For where Repentance is, there be
the qualities of Repentance, and where
the qualities be absent, there is no true re
pentance. So that where Christ sayeth,
Except ye repent yee shall all perish: It is
all one, as if he had sayde, except ye knowe
the truth of Repentance, excepte yee can
proue vnto your consciences the forgive
ness of your sinnes, excepte you feelee a
chaunge and alteration in the bottome of
your heart, of all your former lewd waies
and misdemeanour, you shall surely perish
and be damned. But let vs yet a little fur
ther search out y qualities of Repentance,
the Apostle in the seventh Chapiter of the
second Epistle to the Corinthians set
teth downe seuen natable qualities, and
effects of Repentance. The firste of them
he nameth Care. For beholde saith he, this
thing that you haue byn godlie soze what
Care it hath wrought in you, that is, an
earnest studie, and as it were a takinge
thoughte to please God. For where true
Repentance hath once wrought, there fol
loweth

of Repentaunce.

howe great rare afterward. Care I say
to liue in the obedience of God, Care to
keepe a good conscience, Care to refo:me
our houlholdes: Care to instruct Wiyues,
Childzen and Seruautes in the knowe-
ledge of G O D: Care to pray with them
Mornig and Euening: and generallye
Care to persourne all dueties belonging
vnto God, so that Repentaunce is not a
carelesse, but a carefull thinge. Let not
men thinke therfore, that although they
welter in the carelesnesse of the fleshe, and
sleepe in securitie all the dayes of their life,
yet their repentance is good enough, yea
and though they spend whole dayes, Nigh-
tes, Monethes and Yeares in vanities,
Playes and pastimes, in Iolennesse, sonde,
delight, pleasure, and voluptuousnesse, in
negligence of all dueties, forgetfulnesse of
God, and contempte of all good thinges:
Yet for all this they repēt for their sinnes,
and hope to be saued as well as any other.
But alas how can these thinges stand to-
gether, to repent for sinne, & to delight in
sinne, to hate sinne, and loue sinne. to flie
from sinne, and to follow after sinne. But
these men I perceiue, would sayne make
Saint

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Saint Paule a lyar. For he sayeth, a man hath neuer repented, except he bee careful afterwarde to please God. They say they do repent, & haue repented : although they liue neuer so wretchedly, & carelessly. But when all licencious and leud liuers, filthie whozemongers, beastly belligoddes, and carelesse caitiffes, come to the kingdom of God, and are saued : then shall these men also come with them to be saued by careles repentaunce.

The next qualitie and effect of Repentaunce is named, clearing of our selues, that is, discharging of our selues, when sinne doeth accuse vs, and laye thinges to our charge, for when sinne and Sathan doeth terrifie the conscience of y^e poore penitent sinner, by and by he fleeth vnto God and asketh forgiveness throughe Iesus Christ, and so cleareth himselfe, and maketh his Apologie against sinne, and Sathan, like as a man that is presented into the Court, vppon suspicion of whoredome, or any other notorious crime, muste cleare himselfe by witneses, of that which is layde to his charge. So the conscience that is cited by Sathan before the Justice, and
Judge

of Repentance.

Judgement seate of God, cleareth it selfe by Repentaunce, and asketh forgiveness through Iesus Christ. So that here wee may see a wonderfull fruite of a penitente conscience, it cannot abide the accusations of sinne: It can not be quyet till it bee reconciled vnto God: & so haue peace with, in it selfe. For this is to bee noted in the godly man, that when he hath committed any sinne, and his conscience telleth him of it, by and by hee seeleth Leade within him, and is all heauie, and can not sleepe quietly, till hee haue got into some cozner, where hee may mourne, and lament to the ful, and confesse, and lay open himselfe vnto God, and so cleare him selfe through Christ Iesus, his conscience bearing him witnes that his sinne is forgiven. Where as contrariwise the vngodly man, when his conscience accuseth him of sinne, he dispatcheth away all suche thoughtes, and treadeth them vnder foote, and by and by calleth for a paire of Cardes, or Tables, and some merrie companion to driue away the time, and to put out all suche thoughtes out of his heade, and so indeede hee increaseth them more and more, and causeth them

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them rankle inwardly.

The thirde qualitie is called indignation, that is, a mortall and deadly hatred against sinne, as when a man doeth shudder and shake, and as it were grynde his teeth at the remembrance of his sinnes for this is alwayes in the penitent person to loth and abhorre all sin from his heart both his owne sinnes, and the sinnes of other, and to hate it as the Diuel himselfe which is the Authoꝝ of it, and to flie from it, as from the very cutthroate, and hangman of his soule, and to know it to be the onely thing that blindeth, that hardeneth, that separateth from God, and procureth all plagues, and diseases, both of bodye and soule against vs. Therefore he spitteth at it in defiance, and disdaine it, and hopeneth his nose at the stincke of it, wheresoeuer he smelleth it.

The fourth thing is feare, whiche is a certaine awe of God, when a man is afraid to displease him. For the penitente person feareth alwaye, and beeing pricke to his owne infirmity and weaknesse (where God neuer so little withdraueth his grace, and leaueth him alone) worketh his Sal-

uation

of Repentaunce.

hallow with feare and trembling. He will not presume vpon former grace to commit any sinne, nor flatter himself in the mercy of God, and in the thinges that he hath already tasted of God, to yeeld to some litle sinne, thinking he may doe that, and bee the child of God wel enough, because some of Gods children have fallen into greater, but rather he trembleth at the least motion of sinne, and is afraid of the temptations, whiche Satban trumpeth in his waye, and is afraide when the temptations of sinne are vppon him, to satiffie the hunger of sinne, but rather he fighteth against sin, when sin fighteth against him, and presenteth the feare of God before his eyes (as godly Ioseph in the assault of Putiphars wife) to be as it were a Tower of defence & wellspring of life, to auoide the snares of Death.

The first thing is Desire, that is a hungry, and thirsting after righteousness.

For the penitent man is ravished with desire of good thinges. He desireth to be every day better then other: He desireth to leaue euery day some sinne: He desireth to praye. He desireth new knowledg

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ledge, and newe vnderstanding of heauenly things. He desireth to heare Sermons, and wil straine himselfe to heare the. He desireth the company of the godly, he thinketh him selfe in heauē, when he is emongest them. He desireth the saluation of his very enemies, and prayeth for them. All these and many other such like desires are in the penitent man.

The first qualitie is zeale, which consisteth in the earnest imbracing of vertue, and hatred of vice, so that the penitent person, is zealous in euery good thing. Zealous of Gods glory in all places, in all companies, and emongest all persons, hee cannot abide that Gods honour should be impeached, or his name blasphemed, or his glory trampled vnder fote by wicked men, but he will open his mouth to reprove the wicked, and stand stoutly in the defence of Gods glorie. Hee is not like these Atheistes, and dissemblers, which are alwayes as is the companie, that is godly emongest the Godly: A Protestant emongest Protestantes: wicked emongest the wicked, & Papist emongest Papistes, a worldling emongest worldlings, and a Swearer emongest

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amongest Swearers, a Weathercocke that turneth with every wynde. The penitent man I say, is not of this stampe, but he is constant and zealous in all good things. Hee is zealous both against the pleasures and profits of sinne, though he might winne a whole worlde, or pleasure himselfe neuer so much, by committing a sinne against God, yet will he refuse it, for he hath learned from Christes mouth, that it shall not profite a man to winne all the whole worlde, and to loose his owne soule.

The last thing is Reuenge, that is, the penitent person is so offended, with the sinne he hath committed, that hee will be reuenged of himselfe for it. As for example, if he haue offended in gluttony, he will Reuenge himselfe by fasting two or three daies after: If he haue offended in whooredome, hee will be reuenged of his lustes, by baltring, and brydling them euer after: If he haue offended in couetous catching and polling of other mens goodes, he will be reuenged of himselfe by restitution, as was godly and penitent Zacheus, and this in deed is a speciall fruite of Repentaunce

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penitance, to refozme our selues in these
things, wherein we haue mosse offended.
Nowe then you see (my deare brethren)
what lieth in the bellie of repentance, and
which be her inwardes, so that wee must
needes now come to the vnlasing, and vn-
bowelling of Chzistes wordes. Except ye
repent sayth he, ye shall all perishe, that is
except ye haue this forenamed care, you
shall all be damned : Except ye haue this
clearing of your selues, you shall be dam-
ned : Except you haue this indignation,
you shall all be damned : except you haue
this feare, you shalbe damned: Except you
haue this desire, you shall be damned: Ex-
cept you haue this zeale, you shall all be
damned: Except you haue this reuenge,
you shall all be damned.

For our Sauour Chziste doth not
speake of the bare name of Repentance
But of Repentance with al his furniture,
and appurtenances : so that who so else
hath not Repentance with all his qual-
ties and effectes, or at leaste some mea-
sure of them, he hath no Repentance in
deed, and therefore shall be damned. For
except ye repent ye shall all perishe. But

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the thinketh I here some man say. Here is nothing but damnation, damnation.

You preach nothing but the law: Let vs heare of the Gospell. My brethren I protest vnto you, that I speake of loue, whatsoeuer I speake, I desire the saluation of you all, if I could win but two in all this congregation, I woulde count my selfe happy, & thinke that God had greatly blessed my labours.

And vndoubtedly, if I knewe any better way to bring you vnto GOD, then by preaching the Lawe, to make you knowe your selues, surely, surely, I would vse it. Or if I could be perswaded, that the preaching of the Gospell, and mercie would doe you moze good: you shoulde heare of nothing, but Gospell, Gospell, mercie, mercie: But alas, I see that euerie carelesse, and euerie ignozant man presumeth vppon Gods mercy, I see that euerie filthy liner, and notozious blasphemmer abuseth Gods mercy, in applying it to him selfe, without Repentaunce, so that they woulde make Gods mercie a cloake for their sinnes, I see that euerie man would faine be flattered in his sinne, & heare of it no moze, but

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haue the Gospell preached, which in deed
belongeth not vnto them, continuing in
their stubburnes: but only to the penitent
sinner, which forsaketh himselfe, and gro-
neth, and panteth vnder the burden of his
sinne. Wherefoze, when I see you humbled
with the conscience of your sinnes, and
grone and pant vnder the burden of them,
when I see your faces blubbered with we-
ping, and your hearts mollified, and sorro-
wing with care, then will I comforte you,
and cease to preach the lawe. But I praye
you, will you steale, murther, and commit
adultery, and yet heare of mercy? Will ye
Swear, blaspheme, and Kaele,
and yet heare of mercy? Will you serue
sinne, hate vertue, and followe your owne
lusts, and yet heare of mercy? Would you
haue Plaisters befoze you haue woundes:
Would you haue Physicke, befoze you bee
sicke? Would you be let bloud, befoze you
haue neede? Would you not account him
a foolish Physitian, that wil minister Phi-
sicke to a whole man? Would you not
thinke him an vnskillfull Surgion, that
will applie a gentle salve to an olde fester-
red soze, and not rather Cozse it? Then
knowe

of Repentaunce.

knowe my brethren, that because you are full of grosse humors, you must haue strong purgations: Because ye are full of olde festered woundes, you muste haue Cozaliue Salues, for that is the beste for you, and the speediest way to recouer your health, and for as muche as you bee rough Horses: you muste haue a rough rider: And harde knobbie timber, must haue harde wedges, and hard strokes with a beetle. We preach the Lawe to driue you to Christe, We preach Iudgements, to make you seeke Mercie: We preach damnation, to bring you to saluation. But to preache Mercie and forgiveness, befoze men see their sinnes, or knowe their miseries by the preaching of the Lawe, is to preach the Gospel vnprofitably. For, he that is ignorant of the Lawe, knoweth not what misery is in himselfe: nor what mercie is in God.

What father is there, who if his childe should play the stubbozne boy, and disobey him in euery thing he commanded, would stroke his heade, and say hee were a good boy, and not rather seuerely correcte him, and whippe him with a rodde? What master will commende his seruant so doing

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What he list, and not what he commaundeth him: euen so wee may not disobey and do euill, and looke to be flattered too, and not rather chidden. Let vs know then that although God vse scaring, launcing, corzing, and searhing of the bones, and other violent remedies, yet in the meane while hee procureth our health by them. And let vs further vnderstand, that forasmuche as there is none other meanes to drawe vs vnto saluation, but by cleansing of al our vices, and the same cleansing can not be done, but by violence, when we be warned by the doctrine of the Lawe, so as our owne consciences accuse vs.

Although we like well to be nowe and then flattered, and soothed, yet let vs seeke to be spoken vnto earnestly, and to haue our faultes tolde vs, and to be made ashamed of them, and to haue our vn honesty discovered, & not desire to be pleased. For it were the next way, to make vs rotte in our own filthines, if we should holde it so in secret: & it would cost vs deare the setting on, if wee shoulde be so flattered by men, and in the meane season the heauenly Iudge shall thunder downe vpon vs.

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Therefore, when anie man commeth to a Sermon, let him first and foremost make his reckoning to be rebuked, as mæte is, and let him vnderstande, that it is for his profit that he is not soothed. And if he haue itching eares, let him laye them awayne from him, assuring himselfe that else he is foreclosed, so as hee shall neuer receiue the doctrine to his profite and instruction. And let him be content to haue his soares rubbed and bewzaied, that he may be brought to that, which is for his welfare. If a man please a sicke bodie, what shall become of him, shall hee giue him drinke euerie minute of an houre? Shall he giue him wine whereas he should giue him water? Shall hee giue him Sallets? It were the nexte way to popson him. To bee shorthe, it is certayne that a man doeth alwayes seeke his owne death, when hee would haue men to sooth him. But nowe which is better eyther that hee whiche hath the ordering of a sicke man, should yeelde to all his desires, or that hee should bridle him, notwithstanding that hee chafe and gnashe his teeth, because he may not haue his owne will in his desires? You see therefore how daunge-

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rous a thing it is to flatter, and rayse vp
men with the preaching of mercie: befoze
they haue bin cast downe with the sense of
Godes Judgements. Cease therefore to o-
pen your mouthes to make hue and crie o-
uer the Countrey, saying: they pzeach no-
thing but the Law, the Lawe, damnation,
damnation, vnlesse yē will take in Christ
too, and make him one of the number, and
accuse him of wante of wisdom, because
he preacheth & cryeth out, that whosoever
repenteth not, shalbe condemned. For my
part I pzeache the Gospell, to whome the
Gospell belongeth, and the Law to whom
the Lawe belongeth. I pzeache Mercie to
whom Mercie belongeth, and Judgement
to whome Judgement appertayneth. And
therefoze holde your peace, and be content
to be ruled by the wisdom of God. But
nowe let vs procede to the third generall
point, which is the time when we shoulde
Repent.

The helie Ghoste in the Scriptures
pointeth vs to the present time, and exhort-
eth vs to make that the time of our Re-
pentance, as Iocell. 2. 12. Therefore also
nowe the Lord sayeth, turne you vnto mee
with

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with al your heart, with fasting, with weeping and with mourning. Likewise in the 3. Chap. to the Hebrewes, exhorste one another while it is called to daie, leasse anie of you bee hardned, thzough the deceiptfulnesse of sin. And in the same Chapter. To day if you will heare his voice, harden not your harts as in the prouocation. So that now, euen now, euē now, is y time of our Repentaunce. Nowe whilest hee calleth, now whilest he speaketh, now whilest hee knocketh, let vs now therefore heare: let vs now therefore obey: Let vs now therefore redeeme this daie this present Wednesday, whiche haue foreflowed so manye dayes, whiche haue so longe bardened our heartes, which haue let so many good thinges run out, and spill besides. Let vs take bp this daie and make it the day of our repentaunce. Although we could neuer bee moued with any Sermon hitherto, yet let vs now be moued once at last. Let vs now say, this shall bee my day of Repentaunce, I wil deferre it no longer. But now wil I turne vnto my God, and forsake all my former wicked waies, and mine own imaginations, I will now chaunge the course

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of my life, and beginne all newe againe. I will be acquainted with Gods word, and take counsell there how to doe, and how to behaue my selfe in every action. I will not onely refozme my selfe, but also my whole household, Wife, Childzen, and Seruauntes, according vnto the same. Thus my deare Brethren, I beseeche you purpose in your heartes without anye further delaye, and bee not like to Epicures, and Slackgraces, whiche say youth will bee youthfull, and youth will haue his course, & what should we make it so holy, when we are young, tush, there needs but a sigh an houre befoze death, let vs be merrie now, we shall neuer bee younger, wee will Repent when wee are olde. As though poore soules, they had repentance in their sleeue, and at their commandement, and that they could repent when they list. No, no, these fellows shall paye for their presumption. For God will giue them ouer to hardenes of heart, and impenitencie, because they tooke so muche vpon them, and made so long delays, that in the mean season they might enioye the pzoofites and pleasures of sinne. Therefore good brethren, let vs not
put

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put it off from day to day, but let vs now
seeke the Lord whilest hee maie bee found,
and call vpon him whilest hee is nere: let
vs take time while time is, for time and
tyde carrieth for no man. Let vs knowe
this to bee the time of our visitation. Our
Saviour Christe wepte ouer Ierusalem,
because they knew not the time of their vi
sitation. Hee reproveth the Jewes, because
they coulde discerne the face of the Skye,
but could not discerne the signes of the ti
mes. And surely in the ende it will turne
to our destruction, if wee will not knowe
this to bee the daie of mercie, the time of
Grace, wherein God stretcheth forth his
hande vnto vs, and wisdom crieth out in
the streets.

Wherefore, now whilest wee haue the
light, let vs walke as children of the light:
the night cometh when no man can
worke. It shall be too late to call for mer
cie after this life, when the gates of mercy
are shut vp, and Repentaunce will bee too
late. Oh deare christians, let vs remember
the five foolish Virgins, whiche because
they sorrowed the time, had heauen gates
barred vp against them. Let vs also reme

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ber the fearefull & dolefull example of the
riche Glutton, which beeing in Hell tor-
ments yelled, and yelped for the least ease
and help that might be, and could not haue
it. An hundred thousande times therefore,
better it is for vs to leaue our sinnes now
to mourne for them now, and now to Re-
pente, then hereafter alas when it shall be
too late. Better nowe a great deale to take
some paine, to strayne our selues to leaue
our sinnes, and to make our hearte smarte
for them, then to bee condemned for ever,
and to cry in the bottome of Hell, we haue
weariied our selues in the way of wicked-
nesse and Destruction, and wee haue gone
thzough dangerous waies: But we haue
not knowen the way of the Lorde. What
hath pride profited vs? Or what profite
hath the Pompe of riches brought vs: All
these thinges are passed awaie like a sha-
dowe, and as a Poste that passeth by. We
haue set our selues against the children of
God, we had them in derision, and in a pa-
rable of reproch: Woe soles thought their
life madnesse, and their ende without ho-
neur: but loe they are counted amongst
the children of God, and their portion is
among

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amonge the Sainctes . Therefore let vs knowe the tyme of our calling, and let vs not be worse then the foules of the ayre, the Storke knoweth her appointed tyme: the Turtle, the Crane, and the Swallowe obserue the time of their comming . The Husbandman taketh his times. The Mariner watcheth his tide. Therefore let vs also take the time, & turne vnto the Lorde whilest it is saide to day, which grace God graunt vs.

Nowe let vs returne vnto the fourth pointe, concerning the causes which may moue vs vnto Repentance. Herein I haue obserued nine especiall thinges. First, the great mercie of God, leadeth vs vnto Repentance. As Rom. 2. The bountifulnesse of God leadeth vs vnto Repentance, sayth the Apostle. God doth continually followe vs with his mercies and benefites, both concerning our soules & bodie, wee haue no good thinge which wee haue not receyued at his hands, we hold all that we haue of him, and to him wee are beholding for all. Great is his mercie towarde our bodie, but much greater towardes our soules, and euery mercie and benefit, eyther
to

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towarde soule or body, calleth vs to repentance. He giueth vs meate, drinke, and clothing, these call vs to repentance: He keepeth vs at his owne costes and charges here below, this calleth vs to Repentance: the Sunne, the Moone, and the Starres, calleth vs to Repentance. The birdes of the ayre, the fishes of the Sea, & the fruites of the yearth crie out vpon vs, both loude, and shrill: Repent, repent. All creatures moue vs to Repentance. Our creation calleth, our redemption crieth, our sanctification knocketh, and our Election moueth to Repentance. What could God do more for his vineyard, y he hath not done? Therefore let vs repent.

Secondly, the iudgements of God moue vs vnto repentance, for al y thunderbolts, plagues, and punishments which God hath throwen downe vppon obstinate sinners, from the beginning of y world, are so manie warning pæces vnto vs, to awake vs out of the dead slæpe of sinne, & to prick vs to Repentance. As in the 1. Cor. 10. When the Apostle hath cited diuers greate iudgements of God against the olde Israelites for diuers sinnes,

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he concludeth : now all these things came
vnto them for examples, and were writte
to admonishe vs, vppon whome the endes
of the worlde are come. So that all the
Iudgementes wee reade of in the Scrip-
tures, are so many admonitions, and as it
were cartropes to drawe vs to Repen-
taunce. All the iudgementes we haue read
of, heard of, do see and heare of euery day,
knocke & with mayn strokes beate downe
right vpon our consciences to repentance.
The vgly monsters, straunge byzthes,
fiery constellations, vnknown Cometes,
sodaine deathes, marueilous droughtes,
vnwonted snowes, horrible inundations,
foraine wonders, straunge apparitions,
threatning of heauen aboue, wth streaming
and shooting fire, trembling of the earth
vnder our fete, and our houses ouer our
heades, as of late dayes. What are al these
but as it were great Cranes with beams,
and Cable Ropes, to drawe vs vp to the
Lord by Repentaunce.

Thirdly, the word of God haleth vs to
repentance. For as God in olde time sent
his Prophets both early and late, to call
the rebellious Iewes to Repentaunce : so
he

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he sendeth abroad his preachers, and messengers in those daies, to sounde vp the trumpe of his word, & to ring the sweet bell of Aaron amongst the to awake the to repentance, but alas how lightly are they regarded? Who heareth their voice? But surely this is the last remedie y God hath appointed, & if this wil not moue vs to repentance, if this wil not cure vs, then are we altogether incurable.

Fourthly, the infinite number of finnes we haue committed, ought to be so manie spurres in our sides to picke vs to repentance. It is sufficient saith Saint Peter, that we haue spent the time past of our life after the lustes of the Gentiles, walking in wantonnesse, lustes, drunkennes, gluttonie, drinkinges, and abominable Idolatries. Therfoze it is time now to repent. Oh that men would looke backe to themselves, and consider themselves as they were fortye, thirtie, twentie, or ten yeares ago. Oh that they would call to mind they open & secret sins, & me thinketh it should make their heart bleed within their belly to thinke vpon them. Oh y they would consider how much time they haue mispent, &

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how many good things they haue neglected, and altogether omitted.

Firstly, the shortnesse of our life calleth earnestly vpon vs to repent. The time of our life is sixtie yeares, & ten, & if they bee of strength eightie yeeres, yet the strength is but labour and sorowe, so it is cut off quickly, and we flie away saith the Prophet David, we haue spent our yeres as a thought, Therefore he addeth. Teach vs to number our dayes, that wee may apply our heartes vnto wisdome. Our life for the shortnesse and inconstancie of it in the scripture is compared to grasse, to a vapour to smoke, and to a Weauers Shuttle which glideth away swiftly. Euen so the daies of man passe away no man knoweth how. Man is of short continuance saith Job, & full of trouble. Experience teacheth, that to day a man to morowe none. Hence away we must al, here is no abiding place for vs, how soone we know not. Therefore let vs repent.

Sixtly, the small number of those which shal be saued: ought to thrust vs forward to repentance. Striue to enter in at the narrow gate, for many I say vnto you, wilt
seeke

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seeke to enter in, and shal not be able saith
Christe Luke. 13. 24. And in an other
place he saith, the gate is straight, and the
way narrowe that leadeth vnto life, and
fewe there be that finde it. If men would
consider of this, it would make them looke
better about them, and trie with them sel-
ues, whether they be of that small number
or no.

Seuenthly, Death threathneth vs, who
is very terrible to the flesh, and the remem-
braunce of it very bitter to a man that is
soused, and soked in the pleasures of this
wozrde. It flattereth no man, it regardeth
not persons, it weigheth not friendship, it
careth not for rewardes, it is very grim,
vnglie, and cruel, and killeth downe right
where it hitteth. Therefore let vs repent.

Eighthly, the day of iudgement and
seconde appearing of the Sonne of man
ought to quicken vs. The day of the Lord
will come as a Theefe in the night, in the
whiche the heauens shal passe away with
a noyse, and the Elements shall melt with
heate, and the earth with the woakes that
are therein shal be burnt vp, seeing there-
fore that all these things must be dissolued

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What manner of persons ought ye to be in
holy conuersation and Godlines saith S.
Pet. 2, 3 . The Lorde Iesus shall shewe
himselfe from heauen, with his mighty an-
gelles in flaming fire, rendering venge-
ance vnto them that know not God, and
obeye not vnto the Gospell of our Lorde
Iesus Christ, saith the Apostle. 2. Thes. I.
I sawe saith Saint Iohn. Apoc. 20. A
great white Throne, and one that sate on
it, from whose face fledde away both the
earth and the heauen, and their place was
no more founde. And I sawe the deade
both great and small stand before GOD:
and the bookes were opened, and ano-
ther booke was opened, which is the
booke of life, and the dead were iudged
of those thinges, which were written in
the bookes according to their woorkes.
And the Sea gaue vp her deade, whiche
were in her, and death and hell deliuered
vp the deade, which were in them, and
they were iudged euery man according
to his woorkes. In these places we see
both the sodainnesse, the fearefulnesse, and
glory of Christs comming. For he shall
not come pzeely, and contemptuously as

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in his first visitation, but he shall come very princely, royally, and triumphantly, to the great terrour of all his enemies, when a consuming fire shall goe before him, and ten thousand thousandes of Angels waite vpon him: at what time the Kinges of the earth, & the great men, and the rich men, and the chiefe Captaines, and the mightie men, and enery bondman, and enery freeman shall hyde themselves in denues, and amongest the rockes of the mountaines and say to the rockes and mountaines fall on vs, & hide vs from the presence of him that sitteth on the thzone, and from the wrath of the Lambe, for the great day of his wrath is come, and who can stand? Apoc. 6. Therfore let vs repent.

The last thing is Hell tormentes then the which nothing is moze vntollerable. Therfore saith Christe, Marke. 9. If thine hand cause thee to offende, cut it off: It is better for thee to enter into life maymed, then hauing two handes to goe into Hell, into the fire that neuer shall bee quenched, where the worme dieth not, and the fire neuer goeth out. The Scriptures speaketh very terribly to our senses, concerning

cerning the estate of the damned persons
calling it hel fire, damnation, the lake that
burneth with fire & brimstone soz euer. In
30. cha. of the prophesie of Esai, it is called
Tropheth, and it is euen prepared of old, it
is euen prepared soz y king: he hath made
depe & large, y burning therof is fire and
much wood: the breath of the Lorde like a
Riuier of Brimstone doeth kindle it: these
speeches are terribile to our senses, & may
maruellously amaze vs. But if I had the
tongue of an hundred men nay of an hun-
dred Angels, yet were I not able to vtter
them, as some shall one day feele them,
much lesse were you able to conceiue the.
If al the tortures and cruel torments that
can be deuised by the wit of man, were
executed vpon some one, yet were it no-
thing to this. The poore wretches thinke
there is no paine to a Collike, or a cruell
Ague. But if all Collike s, Agues, and all
other strange diseases could possibly light
vpon one man, yet were it but a fleabiting
to that which is to come. The pain is end-
lesse, easelesse, and remediless. The daies
of their hellish torments shal neuer weare
out, noz their yeares come to an ende, the

longer they continue, the lesse hope haue
they. When as many yeres are expired, as
there be men in the worlde, & starres in the
heauens, when as many thousand yeaeres
are ended, as there be stones, and sands by
the Sea shore, yet still there be ten hūdred
thousande times so many moe to come.
Whoe that wil not now be moued in hea-
ring, shall then be crushed to peeces in fa-
ling. At drunkards, swearers, whozemon-
gers, blurers, extortioners, liers, mockers,
contemnners, secure persons, iolly felowes,
roisting ruffians, lustie bloudes, the brave
laddes of this worlde, and all other unbele-
uers that one day be apprehended, and ar-
raigned befoze the barre of Gods tribunal
seate, where the Maiesty of G D D shall
stand aboue them, with a naked sworde of
vengeance, and a scepter of Justice. The
Deuill that olde Satanas shall stand on the
one side to accuse them, and their owne con-
science on the other side to condemne the,
and the gasping gulfe of Hell vnderneath
them, ready to swallow them by for euer-
more, Then shall the dreadfull sentence of
eternall woe, and damnation proceede a-
gainst them. Go, ye cursed into hel fire, &c.
There

of Repentance.

There they shall drinke as a iuste recompence for their iniquitie, the bitter cup of Gods eternall wrath and indignation, in the kingdom of darknes, and in the fearefull presence of Satan, & all the cursed enemies of Gods grace, where the dolefull Dymme of Gods anger shall euer sounde through their eares, where shall be weeping & gnashing of teeth, where shall be confusion, woe, and endles lamentation. Their gripes shall be so greate, their groanes so depe, and their garboiles so vtollerable, that they shall grinne like a Dog in their infernall convulsions, and with howling, and yelling crie out, woe, & alas that euer I was borne: Oh that I had neuer bene borne, or that my mother had borne mee a hope. For then should my condition haue bin better then it is. Cursed was the time I was begot in. The houre I was conceived in, and the day that I sucked my mothers paps. Cursed I was alwayes, cursed I am, & cursed I shall be for evermore. Woe, woe, howe greate is my torment, whose heart doeth not melte, whose eares doe not glowe, whose haire doe not stand vpon his heade, to heare these thinges.

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Wherefore deere brethren let vs repent. If the mercie of God cannot allure vs, let his Iudgements scarre vs. If his Iudgements cannot scarre vs, let his worde moue vs: If his worde cannot moue vs, let our sinnes amaze vs: If our sinnes cannot amaze vs, let the shortnes of our life dampe vs: if the shortnes of our life cannot dampe vs, let the smal number of those that shalbe saued affray vs: if that cannot affray vs, let death terrifie vs: if death cannot terrifie vs, let the daie of Iudgement shake vs: if that cannot shake vs, yet let Hell tormentes shudder vs, & rente vs in peeces. For verily verily my brethren, if none of al these can preuaile, if we wil not for all this repent, but be obstinate, then we shall all perishe and be damned, according to Christs wordes. Now let vs procede to speake of those thinges, which let and binder vs from Repentance, whiche I haue althoughe they be in number infinite, yet at this tyme I will laie forth seven especiall lettes, and hinderances vnto Repentance.

The first is vnbeliefe, that is, when men will not belæue those thinges that are spoken and proued vnto them, out of the word

of God. This is it þ̄ vomiteth vp all good
 thinges, and possioneth the very intrals of
 a man, & keepeth all good graces from vs.
 As appeareth, Math. 13. 58. Hee did not
 manye greates woorkes there for their vni-
 beleeves sake. And the 4. to the Hebrewes,
 it is saide, Vnto vs was the Gospell prea-
 ched, as also vnto them, but the worde that
 they hearde profited not them, because
 it was not mixed with fayth. in those that
 heard it. So that here we may see, although
 we heare neuer so muche, yet if wee bringe
 not faith with vs, wee shall neuer profite
 vnto Repentance. For vnbellefe taketh
 vp our hartes for Sathan, and refuseth all
 the wholesome doctrine of saluation, and
 doth so harden them in the waies of sinne:
 that in the ende they become paste feeling,
 and cannot be touched one whit, either with
 the iudgements or mercies of God: But
 count the one as blasts of wynd: and make
 the other a couert for their filthinesse. You
 shall nose some men, who when they haue
 heard their sinnes straightlie ripped vp by
 the word of God, and their iust damnatio
 proued by the same, without speedie, & ear-
 nest repentance, will breake out into these

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wordes of vnbeleef. If it be as he saith God helpe vs, I hope it is not so, I trust I shall doe well inough for all this, as longe as I haue a good faith in God, and doe no bodie no harme, shall I leaue my pleasures, and my profites for their sayinges? What, doe they thinke none shalbe saued, but such as read the Scriptures, and heare Sermons? God forbid but those which doe not goe to heare sermons, should be saued as well as they. Why may not one serue God as well at home in his house, hauing good Bookes and good Prayers, as by comming to the Church to heare sermons, and seruice? Alas these men stand too much in their owne light, and betray what folly and ignorance is in the. For they do thinke to be saued by any other means the God hath appointed. Or when God hath auouched any thing in his word, will they accept against it, & so make God a liar? When God hath once set down a thing, and proued it to their faces will they yet reply? When God hath told vs that the preaching of the word, is the ordinary meanes of our saluation, shall we hope to be saued although we contemne it, and neuer or verie selddome heare it? In

of Repentance.

not this plaine infidelity & unbeliefe, that when God saith one thing, we will say another: when God saith, yea, we will say no, & hope not so. Yes surely, that is it, that stoppeth the way vnto Gods graces, and barreth vs out from repentance.

The seconde let is the presumption of Gods mercie, for if men be sharply reprimanded for their sinnes, and exhorted vnto repentance, by & by they take conert, saying. God is mercifull, God is mercifull, as though God were made all of mercie, and that ther were no iustice in him at al: and thus the wicked make Gods mercte an occasion to stane, which thinge the Prophete Nahum in the first of his Prophecie dooth sharply reprove. The Lord saith he, is slow to anger, but he is great in power, and will not surely cleare the wicked. But because I haue spoken afore of this presuming and misappling of Gods mercie, I will here passe it ouer, willing you to note it as one special let vnto repentance.

The third hinderance is the example of the multitude, for that both harden, & embolden men vnto sin. As when many birdes flicker and flocke together, they fall vnto

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pon the net without any feare, but one or
two alone wilbe afraid. Cuen to the exam-
ple of manie, and many sinne companions
do imbolden men to run through y^e snares
of Sathā without any mistrust. Therefore
it is said in Exod. 23. Thou shalt not fol-
lowe a multitude to doe euill. This is the
thing that bindeth a great number from
God, for they neuer looke vp vnto God, or
to his worde, but stare vppon the common
doinges of most men, and examples of the
world, thinking if they do as the most men
doe, as their forefathers haue doone be-
fore them, they are Cocksure and of an euil
ground. And here vpon ariseth their diuelish
Drouerbe, doe as the moste men doe, and
y^e fewest will speake of you, but they haue
forgotten S. Pauls rule. Rom, 12. Fashion
not your selues like vnto this world. These
fellows that stand vpon the multitude wil
reason thus: We see none of y^e great ones
of the world, none of the noble, none of the
rich, none of the wise, and prudent receiue
this doctrine, but onely a fewe slacke
& heggerly rascals, and therefore it is a to-
ken that it is nothing worth, and that it is
doubtfull, and not for vs to medle withal.

of Repentance.

Loe, what thoughts may creep in our head
bes, and how slyly Satan make trumpe in
our way, & blindfold vs, and lead vs away
in y darke, by doting vs with the example
of y multitude: Therfore let vs take heede
of those pitfallles, which Satan layeth in
our way, & not be carried away with these
thoughtes and reasons. The wicked beare
themselves in hand that they shal win the
game, & that the goale goeth on their side,
and there is nothing but crowing long be-
fore it bee daye, and greate triumphing a-
mongst them before any stroke be stricken,
& that because wee be but a handful of peo-
ple, and they a great multitude, & that in
a maner the whole world agreeth w them
to practise our death. Thus the diuell doth
cast a mist before their eyes, and clossy lead
them away from repentaunce. Therfore
dare b:eth:ē, let vs stand fast in the word
of the Lord, and not be caried away, or bo-
wed quite down with this raging stream
of the multitude: but let vs knowe it to be
one special engine of Satan, whereby he
draweth vs from repentaunce.

The fourth let vnto repentaunce is long
custome of sinne. For that taketh away all
sense

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ſenſe & feeling of ſinne, & making it as if
were another nature vnto vs: So that we
may as wel alter nature as ſhake it of, whē
it is once thus ſoldred vnto vs through long
cuſtome. Therefore it is ſaide Iere. 13. 23.
Can the blake-More chaunge his ſkinne, or
the Leopard his ſpots: the may ye alſo doe
good that are accuſtomed to do euil. Here
the Prophet affirmeth, that it is as hard to
cure an old diſeaſe that is bred in the bone
and to remedie a ſinne that hath bene haſ-
hed, and brought vp with vs, as to waſhe
a black-moze white, or to change the ſpots
of a Leopard, which cannot be with out de-
ſtroying of nature. And ſurely, trie it who
will, hee ſhall finde it as harde a matter to
leauē an old cuſtom, whether it be of ſwar-
ring, of gaming, of lying, of whoring, of
vill company, or of any other ſinne, as to
waſh an Aethiopian. Therefore it is writ-
ten, Pro. 27. Though thou ſhouldeſt
bray a foole in a mortar, emonge wheate
brayed with a peſtell, yet will not his fog-
liſhnes depart from him. So that as longe
as we are in cuſtome with ſinne, the doore
of repentance is barred vp againſt vs.

The fifth hinderance is long eſcaping of
punith

not Repentance.

and yet for the wicked thereby are star-
ved in sinne, and driven of from repen-
tance; euen as an olde theefe that hath stol-
len a long time, and escapeth both prison,
and gallows, is animated more boldly to
proceede in his wickednesse, thinking he
shall so alwayes escape. So many filthy &
lose liuers go forward in their abhomi-
nations without repentaunce, thinking that
because God doth not incontinently punish
them, and shew some manifest iudgments
& signe of his wrath vpon them, therefore
they shall be acquitted for altogether. Whe-
re contrariwise, if God should by and by
strike the down allone as they had sinned
by thundering vpon one, and lightning v-
pon another, and raining fire, & brimstone
vpon the third it would make them afrayd.
Herevpon it is saide in Pet. 2. 3. 4. This
first vnderstand that there shall come in the
last dayes mockers, which will walke af-
ter their lusses, and say where is the pro-
mise of his comming? For since the fathers
died all things continue alike from the be-
ginning of the creation. But let these men
well knowe, that when God hath delayed
along time, & prolonged the terme, of the
wicked

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wicked, at length he will shew y^e althowgh
he waited for their repentance, yet he for-
gate not their misdoedes, but registred
them befoze him, and packed them vp by
a great heape, to increase the terrour of
his wrath.

The first hinderance is the beholding of
other mens endes. For when some men
that haue liued a wicked, & an vngodly
life, and haue bene notozious sinners euen
to the worldward, so that euery man could
point at them: yet, if vpon their death be
they can say a few good wordes, and cry
God mercy, and say their praylers, and for-
giue al the world, and so die quietly: It is
miraculous to heare howe the foolish peo-
ple of the world will exalt them, & iustifie
them saying, hee made a very good ende,
as any man could make, and died as quietly
as a Lambe, & set all things in good order
befoze he died. Herevpon an other wic-
ked & monstrous verlet is encouraged to
sinne. For thinketh he, such a man liued so
loosely as I, or any man else, and yet he
made a verie good ende, and why may not
I do so too? But alas these mens eyes
are blinded. For so die quietly is no to be
godly.

of Repentance.

only, to crie God mercie for fashion, to
not to haue God mercifull, to say a fewe
prayers with teeth outwarde, is not to die
in the faith of Christ, for many may doe all
this, and yet die miserably.

The last let is hope of long life, for while
men seeke, and besette them selues in this
hope, they ware drunken in sin, and defer
the day of Repentance. As the riche man
in the Luke. 12. dreaming of his long life
cast off all thought of God, and of the other
life, and of Christes comming, and of Re-
pentance, and all good thinges, and sayd
within himselfe: Soule thou hast muche
goods laid vp for many yeres, liue at ease,
eate, drinke, and take thy pastime. Thus
the bleareyed men of this world, choke vp
Repentance, & quite smother it, by doting
themselues with hope of long life. There-
fore my deare brethren, I beseech you by
the meries of God in the bowels of Iesus
Christ, that none of all these common lets
may stay you from speedy, and vnfeigned
Repentance. But that you may ouerstride
them all, least unhappily you being sound
without Repentance, and taken tardie in
your finnes, should all perish, and be dam-
ned

and according to Christs sentence. Where
 fore in conclusion, let vs with godly Fe-
 chias be afraide of Gods threatenings,
 sorrow afozehand, stand in awe of GOD
 examine our conscience, mourns for our
 finnes, & lament inwardly, that when the
 wicked which haue swimmied in pleasures
 here belowe, shall enter into their eternal
 paynes, we may then, I say there, haue e-
 uerlasting peace, & rest, that when Iesus
 Christ shall appeare from heaven with all
 his holy Angels, we may haue crownes of
 glory, and victoꝝ clapped on our heades,
 and raigne with our God, & our sauour
 his sonne, and all his Saints and An-
 gels, in the middell of all ioy. in the hea-
 uens for euermore. To the which ioy be
 bring vs all, which hath so dearely bought
 vs, Iesus Christ the righteous: to whom
 with the father & the holy Ghost, be all ho-
 nour, glory, praise, power, empire, and do-
 minion, now and for euermore. Amen.

FINIS.

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